

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XV.—NO. 21.]

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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From the Connecticut Observer.

LETTERS FROM THE WEST. No. 3.
Detroit, May 1, 1836.

Dear Sir,—The pressure of business has de-
layed my correspondence beyond my expecta-
tions. In my two last I discussed the compara-
tive advantages of a location in Michigan, be-
fore N. E., in a merely secular point of view;
while in this we will take a wider range, if you
please, and contemplate the expediency of a
removal of our good people to the west, with
the design of exerting a moral influence.

These remarks, by the by, are not being
made with reference to Michigan alone, but will
answer, as our Almanacs say, "for any of the
neighboring States and Territories."

Now let me repeat what has been said, and
sung, from one end of New England to the
other,—every man, and woman, and child has
heard it—"There is a most pressing call for
good men of the right stamp, to come to the
West."

There is a sort of romantic feeling conjured
up, in the minds of thousands, when they talk
and think of the West,—the beauty of its natu-
ral features—the fertility of the soil—its fine cli-
mate—its needy and ignorant population—
waiting for some good minister or teacher to
come among, and lead them into the paths of
science and religion. O! the prospect of do-
ing good, and getting a blessing on one's own
soul in return! It is sufficient to kindle into
enthusiasm the soul of many a youth,—yes of
many in the vigor of manhood, and to begot
indiscribable longings, to go forth among this
needily—destitute—morally starving population,
with the full belief that he can accomplish a-
mong them, great things.

Now it is a pity to spoil such beautiful, such
delightful day-dreams; but it is better to do so,
than that such persons should learn the truth
by painful observation, and dear bought expe-
rience.

Good men of the right stamp are needed, but
this does not include every professor,—no—
nor every good man. Perhaps I shall be bet-
ter understood if I first describe a few classes
who are not of the right stamp.

First, the conceited self-sufficient man. We
laugh at the conceit of the Chinese, who boasts
of his country being the "Middle Kingdom,"
and the Emperor, "Lord of the world,"—while
all other kingdoms he considers as mere out-
skirts and refuse,—and their inhabitants, Bar-
barians. We resent the assumed superiority
and disparaging remarks of the bigotted For-
eigner, who travels through our country, and
shows his ignorance and ill manners, by insti-
tuting comparisons between this country and his
own, invariably to our disadvantage;—yet
both these give us an exhibition of human na-
ture.

Can we wonder then that even good men
should have an ideal standard of excellence,
when coming to the west; and that this stand-
ard should be just the customs they have al-
ways been taught to revere in the land of the
Puritans? and that when here they should feel
as if the people need enlightening and direct-
ing?

Now let the conceited, self-complacent man
come to the west, and begin to talk of the igno-
rance and destitution of the country,—let him
tell about enlightening the population and pro-
pose plans for it; and in order to convince oth-
ers, that his plans are right, he shall let them
know, that this is the way they do in New En-
gland,—and he will probably soon find, that
"somehow," they are so foolish that the more
he tries to induce them to do a thing, "the
more they want to do it."

Many a man has "used himself up" by com-
mencing a course of comparison, fault finding,
and proposal of plans in rather a consequential
manner, before he studied the character, or be-
came well acquainted with the habits, preju-
dices, and resources of the population around him.

Every man, to do good among us, must prac-
tically understand an universal trait in the
character of the western population, to wit,—a
feeling of sturdy independence, ready to take the
alarm, and prompt to repel any thing like a show
of superiority, or a spirit of dictation.

If this be the case among a people, most of
whom were originally from the east, such a
course is incomparably worse among others.

Let me describe to my New England read-
ers, the associations existing in the minds of
millions in our country, in connection with the
single epithet "Yankee."

In common life,—it supposes a total want
of moral principle, accompanied with low cunning
in trade; and craftiness, to practice swindling,
fraud, and villainy, in every shape that will not
come within the cognizance of law,—with pru-
dence to decamp, if it is likely to fasten its
fangs upon him, merely to practice the same

in other places! in a word, high intellectual
culture, combined with total deprivation of
heart.

In religion, it is associated with all that is
strange, crude, and heterodox in doctrine;—a
restless spirit and untiring zeal in the propaga-
tion of favorite sentiments,—with a disposition
to adopt new measures; to cherish a fondness
for innovations; and to unsettle all established
opinions and practices.

Now let a self-sufficient, conceited man go
among such a population, and talk of doing
good, and every word he speaks, every effort
he makes, is worse than a failure. If his influ-
ence is nothing among his own people, it is pos-
itively bad, among others. Permit me to state
a case in point.

Two merchants commenced business in a
small village on the bank of one of our canals,
where the population was ignorant and irreligi-
ous. They soon began to talk of the igno-
rance and wickedness of the place,—and finally
sent for an active, revival minister, from cen-
tral New York, to labor among them.

He came,—and commenced a strain of
preaching, that was any thing but adapted to
the wants, and prejudices of the population.—
Instead of converting sinners, he repelled them,
by what they called his denouncing spirit,—at
length the merchants failed in business—num-
bers sustained a loss by them,—and minister
and merchants, left the place altogether worse
than they found it. I doubt not the piety of any
of them, but they utterly mistook the proper
course;—from sheer conceit and self-suffici-
ency. "Young man," said an old christian at
the west, to a brother from the east,—if you
will be useful, in this country, remember in
addressing others, to say—not You, but We."

Next, the Covetous Professor. The covet-
ous professor is a nuisance any where—but he
will do less harm in a well established congre-
gation in New England, than in this country.
Why, sir, such men will talk about doing good,
—they have learned the whole story by heart,
but they know not what it means.

For example,—they may have paid three or
five dollars annually for the support of preach-
ing at the east, and have given their wives, liter-
ally, to benevolent institutions, and have float-
ed along with a tolerably fair reputation among
the hundreds in the church to which they have
belonged,—but to come to the west and pay
\$10, \$20, or \$30, annually for the support of
the gospel, is in their estimation too much, and
they will consent to bring up their families in
ignorance and half heathenism, before they
will do it. It matters not if they have doubled
or quadrupled their worldly pelf by change of
location, such men have "calculated the value"

of gospel institutions, and rather than make a
serious self-denying effort to sustain them, will
hug their money, and allow their families, and
neighbors, to go down to hell.

For example, Mr. C. is a farmer from the
western part of New England, who is report-
edly worth some \$6000, and both himself and
wife have been long professors of religion.—
He came to the west and purchased a fine farm
with good buildings, within one mile of a wick-
ed county seat, where a small church had long
been struggling to sustain the institutions of the
gospel. Both pastor and church rejoiced when
these good people, who talked well about build-
ing up the cause and doing good, were settled
among them.

Mr. C. is the richest man in the church, and
other members, to support the pastor, paid
\$25 annually, and hoped Mr. C. would pay
more.

Soon a collection was taken up for the Bible
Society. Mr. C. and wife talked well, but with
\$3,000 at interest, felt unable to give any thing
but good wishes. Afterwards, at the close of
the year, the subscription paper was handed
round, with the names of individuals not worth
half his property attached to it, with \$25,
pledged for support of the minister during the
coming year.—Mr. C. after some hesitancy,
put down five dollars.

After a while a large meeting house is ne-
cessary, and individuals subscribe from \$50, to
\$200. Mr. C. after long hesitating,—con-
cludes to subscribe—fifty dollars.

Now, sir, we want such men to stay in New
England, or if they come here, never to talk
about doing good,—we know nothing what to
do with them,—they are a curse to the church,
a grief to their brethren, and the scoff of the
world.

Next, the backsliding Professor. There are
very many professors of religion at the west,
who have lived from one to five, or even ten
years, with letters of recommendation from the
churches from which they came, who have
never offered to unite with the church,—and
often the fact of their profession has been elic-
ited by accident, years after their removal.

So common is it for professors to backslide
or apostatize, that a standing rule in many
churches, (and it should be in all,) is, that no
one shall be allowed to unite upon the exhibi-
tion of testimonials from his former place of
residence, unless he submit to an examination
before the church, or of a committee appointed
by the church.

So prevalent has this evil become, that the
Presbytery of Monroe in this Territory, have
passed a resolution; that they will call upon
all who are known to have belonged to Con-
gregational or Presbyterian churches, who re-
side within their bounds, and have neglected
for one year to unite with the church,—and if
these persons shall not give satisfaction as to the
reasons of neglect, they will report them to

their respective churches, and refuse them
christian fellowship, until they give evidence
of repentance. I have been assured that the
number of such, in many places, is alarmingly
great,—beyond what any had suspected before
investigating the subject. And if we have rea-
son to mourn on this account, our sister de-
nominations have still greater reason, particu-
larly the Baptists and Methodists.

I tremble for the purity of our eastern
churches, when I learn how many who once
seemed to run well, have, on leaving the scenes
of their childhood, and the restraints imposed
by public opinion, gone down to apostasy, if
not to open infidelity. A removal to the West,
tries one's principles more than is often sup-
posed; and many, when they have little or no
restraint, imposed by public sentiment—who
have no kind friend to admonish—no church to
whom they feel amenable, give lamentable evi-
dence that the fear of God and a sense of re-
sponsibility to him, do not operate as sufficient
motives for acting right.

Next comes the aspiring Professor. The as-
piring man who has always been kept in the
back ground in his own church, by others more
forward than himself,—one who has always
been troubled because the concerns of the
church have not been rightly conducted, and
concludes to remove west where the people are
uninstructed and easy to be directed, is the
last man we desire to see. Picture to your im-
agination a feeble church, in the midst of a
wicked population, and some three or four, of
these wise men, each ambitious of having his
own way, and showing plainly that he feels his
power to pull down at least, if others will not
unite with him, in building up. The men that
must have their own way, in obtaining and sup-
porting a minister,—their own way in build-
ing,—locating,—and paying for a house of worship
who will work well at the head, and will work
nowhere else, are the bane of our churches.—
We could raise whole regiments of them at the
west, now,—and all who desire the prosperity
of the church, most sincerely deprecate any
addition to their number, by immigration from
abroad; and let me assure such, that in com-
ing to the west to figure as leaders in the
church, "they bring their goods to a bad mar-
ket."

Before this, my reader is, I presume satisfi-
ed, that there are good reasons why, the con-
ceited,—the self-sufficient,—the covetous,—
the backsliding,—and the ambitious Professor,
are worse than useless in attempting to build
up the cause of Jesus Christ, at the West.

Yours truly, L. C.

For the Christian Secretary.

Mr. Editor,
A few years since, I picked up in one of our streets
the following article in manuscript. It is a very sen-
sible dissertation on Miracles—too good to be lost. I
have never been able to learn who is the author, nor
can I determine from the manuscript itself for what
occasion it was written. For the benefit of your read-
ers, I request its insertion in the Secretary. I am sure
it will tend to confirm the true believer; and if the in-
fidel will condescend to give it a careful perusal, his in-
fidelity must be fearfully stubborn not to be shaken, by
its common-sense argument. Should it meet the eye
of the writer, he may be assured that the original copy
shall be preserved for him.
Hartford, May, 1836. SIVAD.

MIRACLES.

That the visible world is governed by stated
general rules, commonly called the laws of na-
ture; or that there is an order of causes and
effects established in every part of the system
of nature, so far as it falls under our observa-
tion, is a point which none can controvert.
Effects produced by the regular operation of
the law of nature, or that are conformable to
its established course, are called natural.
Effects contrary to this settled constitution and
course of things, are called miraculous.
Were the constant motion of the planets to be
suspended or a dead body be reanimated, each
of these would be a miracle, because repug-
nant to those general rules by which the world
is governed at all other times. All miracles
presuppose an established system of nature,
within the limits of which they operate, and
with the order of which they disagree. And
miracles may be said to disagree with the gen-
eral rules and order of the natural system, not
only when they change the qualities of any of
the constituent parts of nature, as when water
is converted into wine, or when they control
their usual operation and effects, as when fire,
without losing its properties, does not burn com-
bustible materials, but also when they supercede
the operation of established causes. For effects
produced in the pre-established system of na-
ture, without the assistance of natural causes,
are manifest variations from the order and
usual course of things in that system. That a
man should be enabled to speak a new lan-
guage, which he never learnt in a natural way,
or that his body should be supported without
food, are events evidently contrary to the or-
dinary course of things, and to that constitution
of Divine Providence, which renders mankind
dependent upon their own study and application
for the knowledge of language, and upon food
for sustenance.

If this definition of a miracle be correct, no
event can be deemed miraculous, merely be-
cause it is strange, or even to us unaccount-
able, since it may be nothing more than a regu-
lar effect of some unknown law of nature.
Comets, eclipses, earthquakes, and all the rare
appearances of nature, however they may raise
our wonder, are as regular effects of the laws
of the natural world, as any of those with which
we are most intimately acquainted. It is

therefore necessary before we can pronounce
any effect to be a true miracle, that the circum-
stances under which it be produced be known,
and that the common course of nature be in
some degree understood. In all those cases
in which we are ignorant of nature, it is impos-
sible to determine what is or is not a deviation
from it, or to distinguish between miracles and
natural effects. Miracles therefore are not,
what some represent them, appeals to our igno-
rance. They suppose some antecedent know-
ledge of nature, without which no proper judg-
ment can be formed concerning them, though
with their reality may be so apparent as to
prevent all possibility of a dispute. Thus,
were a physician to cure a blind man of a cata-
ract, by anointing his eyes with a chemical
preparation we had never before seen, and to
the nature and effects of which we were abso-
lute strangers, the cure would undoubtedly be
wonderful, but we could not pronounce it mi-
raculous, because for any thing known to us, it
might be the natural effect of the operation of
the ointment on the eye. But were he to re-
cover his patient merely by commanding him
to see, or by anointing his eyes with spittle, we
should with the utmost confidence pronounce
the cure to be a miracle, because we know per-
fectly that neither the human voice nor human
spittle, have by the established constitution of
things, any such power over the diseases of the
eye.

Miracles have been represented by the ene-
mies of Christian revelation as absurd and im-
possible. But to deny the possibility of mira-
cles, is to contradict a principle the most cer-
tain and evident of all the deductions of rea-
son. For if there exists an all-perfect mind,
who made and governs the world, his omni-
potence is a cause adequate to these marvellous
operations. Infinite power, though it does not
extend to contradictions, performs with ease
whatever is possible in its nature. To cause
water to be both water and wine at the same
time, is a manifest contradiction, and therefore
cannot be the object of any power; but to turn
water into wine, or to change one liquid into
another specifically different, is certainly with-
in the reach of divine omnipotence, inasmuch
as there is nothing contradictory in the idea of
such transmutation.

Neither are miracles repugnant to our ideas
of the wisdom of God. Frequent miraculous
interpositions might indeed argue a defect in
those general laws, by which the world is gov-
erned, to the regular execution of which laws
we owe our ideas of harmony and order, and
our rational expectations of success in all our
undertakings, and our strongest convictions of
wise counsel in the frame and government of
the universe. Yet whoever reflects on the
boundless extent and duration of the divine
government, will easily perceive that it would
be arrogance in us to determine, that no fit oc-
casions for extraordinary interpositions, can
ever occur in that administration, the plan of
which transcends his comprehension. May
not God interpose in an extraordinary manner,
to attest a divine mission, and communicate
some important instruction to his rational crea-
tures, which they could not gather from the
common operations of his Providence? May
not the Divine Being erect a new dispensation
to reform them from wickedness, to redeem
them from death, and to advance them to a no-
bler state of existence?

Nor do miracles imply any inconsistency in
the divine conduct, or any defect or disturbance
of the laws of nature. When the Deity con-
trols or supercedes these laws, He does not in-
so doing contradict or defeat his intention in
their first establishment; he proposes a design
different from it, but not inconsistent with it.
The laws of nature being the laws of God are
certainly perfect, that is, perfectly adapted to
answer all the uses for which they are de-
signed; but miracles derogate not in the least
from this perfection; because they aim at an end
which the laws of nature were not intended to
answer, and indeed could not possibly answer,
the marking a special divine interposition.
There is nothing then in the general idea of
miracles, considered as variations from the
common course of nature, to furnish a certain
universal proof against their existence; and
there is a power superior to nature, who is ever
able and who in certain circumstances may see
ample reason to overrule what he at first estab-
lished.

There is but little difficulty in determining
the design of miraculous interposition. Mira-
cles are a divine testimony to the person on
whose account they are wrought, and to that
doctrine or message which he delivers in the
name of God. Although miracles may be per-
formed by God, without the intervention of
men, and for other purposes beside that of at-
testing the mission of a prophet, yet they must
be regarded as divine credentials, whenever
they are wrought at the instance or in favor of
a person who claims a mission from God, de-
livers a message in his name, and appeals to
these works in proof of the divinity of his mis-
sion and doctrine. The works having God for
their author, must in this case be considered as
a declaration of his will, as his immediate an-
swer to the appeal made to him, and as a testi-
mony of the person claiming a mission from
him, and professing to reveal his will. In this
method God may be said to seal his commission,
and to testify to the world that those who are
invested with the power of working miracles,
are to be regarded as his messengers.

The proof from miracles of the divine com-
mission, and doctrine of a prophet, is in itself

decisive and absolute. What reasoning can
be more conclusive than this: "He that does
such works as no man can do, unless God be
with him, must be sent of God, and faithfully
publish his will to the world." The God of
truth cannot bear an immediate testimony to
any one as a divine messenger, whom he has
not sent, or who disseminates his own as doc-
trines from heaven. No one can be so absurd
as to maintain that attestations properly divine
can deceive us, or that God would immediately
interpose in support of false claims. The
proof arises out of the nature of the miracles,
independent of every thing else. The proph-
ets of God demanded the immediate assent and
regard of mankind to their divine commission,
upon the sole evidence of their miracles, and
prior to all reasonings concerning the natural
propriety and fitness of their doctrine. It was
only by such works as were sure tokens of a
divine mission, that it was possible for them to
overcome the objections and corrupt prejudices
of mankind against their message.

The proof of a divine mission and doctrine
from miracles is the most natural, and agreeable
to the common sense of mankind. The works
of creation are standing evidences of the exist-
ence and attributes of God. The continued
order of the universe is a sure demonstration
of his constant providence. It is upon the
theatre of nature that God is continually man-
ifesting himself to mankind. Here, therefore,
it is most probable he will display his power, and
signify his pleasure, should he see fit to make
any new discoveries of his will. If he would
evidence to his creatures the interposition of
the Lord of nature, in what other method can
this be so suitably done, as by controlling the
laws which govern the natural world. And
when he does this in answer to an immediate
appeal to him, made by one who claims a di-
vine commission, he declares in the most ex-
pressive manner, that it is his will, that the
claim be admitted.

Miracles form the most easy and compendi-
ous proof of a new revelation; such as lies level
to the capacities of all mankind, even of those
who have little leisure or ability for deep re-
searches after truth. That the bulk of man-
kind are not in a situation to apprehend the
force of long and intricate reasoning, is a fact
too plain to be disputed. And it is evident,
that those abstract reasonings, which are above
the capacity of the unlearned are often unsatis-
factory to persons of profound knowledge, and
may generally be opposed by arguments so
probable, as to create doubts on which side is
truth. God, therefore intending the Christian
revelation, for the benefit of all, founded it upon
an evidence adapted to the capacities of all,
upon such facts as clearly demonstrated his
own interposition and countenance. The tes-
timony which God gave to the divinity of Christ
was equally fitted to convince the learned and
the illiterate; the force of it was easily and im-
mediately apprehended by all, who were will-
ing to open their minds to the convictions of
truth.

Miracles are a very powerful method of con-
viction, making a strong impression upon the
heart, at the same time that they carry light to
the understanding. Such sensible and unusual
effects, manifesting the hand of God in produ-
cing them, arrest the attention, arouse the mind
from apathy and indifference, strike it with an
awe of God, impress the conviction of his pe-
culiar presence, and carry with them a sense
of the obligation to receive and obey the truths
which they confirm. They add weight and
energy to those truths, whose importance thus
interests heaven in their behalf. Every one
who considers the wisdom and majesty of the
divine Being, must perceive that no trivial oc-
casion, that nothing but the execution of some
design of the highest importance, can induce
him in any instance to suspend his own laws,
and produce events out of the settled order of
his government.

Powerful as these means of conviction may
be, they are not violent and compulsive, nor do
they produce their full effect in engaging men
to receive and obey a new revelation, without
the exercise of right dispositions of mind. By
miracles, God appeals to our reason, to judge
whether they are the operations of his power,
and evidences of his will, and whether those at
whose instance they are performed are com-
missioned to deliver it. And when the under-
standing is convinced that the mission is divine,
our compliance with the message is an act of
the will.

The necessity of miracles is no less evident
than their propriety and advantage in attesting
a divine commission, and propagating a new
revelation. For how can God give any evi-
dence of his will, but by the operations of his
power, or the effects of his omniscience? By
what but the outward and sensible displays of
both, can he bear a public testimony to an ex-
traordinary messenger from heaven? The
general laws of nature and Providence answer
the end for which they are designed; but can-
not serve the purpose of a peculiar attestation
to a prophet of God. Nor can the excellent
tendency of the doctrine separately considered
prove that it came from God. Had Christi-
anity been only a republication of the law of na-
ture, or a revival of certain principles observed
by superstition, but demonstrable by reason,
when awakened into exercise; even then mira-
cles would have been not only useful to give
new evidence and certainty to these principles,
but even necessary, though not to establish
their truth, yet to prove a particular divine com-
mission to revive the knowledge of them, there-

by giving the publishers of them greater authority, than could be obtained in any other way. But when a new religion is, like that of the Gospel, the free result of the Divine wisdom for the salvation of men, and contains brighter displays of the benevolence of the Deity than natural reason is acquainted with; how can the divine original of such a religion be established, if no supernatural testimony be borne to it by God?

Miracles are the basis upon which is founded the arguments for the truth of the Christian revelation. And the advocate of the religion of Christ feels himself secure in the ground he has chosen, when he reflects that God himself has given to the world his testimony to the truth of that religion he advocates. And the faith of the Christian is immutably fixed, and under any circumstances he is enabled to see in almost every page of the Bible, the Divine original of those truths, upon which rest his hopes for eternity.

And notwithstanding the evil suggestions of a wicked heart within, and the cavils of a sinful world without, the faith of the devout Christian remains unshaken, while he is enabled thus clearly to distinguish the Divine original of those truths, upon which he rests his hopes for eternity.

For the Christian Secretary.

SABBATH SCHOOL CONVENTION AT MERIDEN.

Agreeably to previous notice a number of ministering brethren and other friends of Sabbath schools in the New Haven Association, met at Meriden, on Thursday the 19th inst. for the purpose of making exertions to awaken a deeper interest in behalf of these schools within the Association. The convention was organized at half past 10, A. M. by appointing brother J. Cookson, Moderator, and brother B. Manning, Secretary. Prayer was offered by brother H. A. Wilcox, agent of the American Baptist Home Mission Society. A brief account of the design of the meeting was then given by the Secretary, and a few inquiries instituted respecting the best means of promoting the Sabbath school cause among us. After deliberation it was voted to divide the Association into four divisions and to recommend that a Sabbath School Teachers Convention be formed in each of these divisions in aid of this important work. A committee consisting of brethren Atkins, Cookson, and Neale, was appointed to divide the Association, who reported the following division:

1. New Haven, North Haven, Milford, Wallingford.
2. Reading, Weston, Stratfield, Newtown.
3. Southington, Bristol, Waterbury, Meriden, Woodbridge, and Salem.
4. 1 Middletown, 2 Middletown, 3 Middletown, Deep River, Killingworth.

A committee was then appointed in each division, to call and superintend the forming of their conventions. It was also voted that a meeting of delegates from the several district conventions be held sometime during the next session of the Association, when reports be received relative to their doings and success. The subject was also discussed of the expediency of appointing an agent to visit all the schools in the Association. This was decided in the negative, not only because of the difficulty of obtaining a suitable person for such an agency, and the difficulty of raising funds sufficient to meet the expense, but because churches ought to depend, under God, on their own persevering exertions for the prosperity of their schools, rather than on the occasional efforts of a visiting agent. It was not doubted that such an agent were he an enlightened, devoted man, would do good; would, for the time being, exert a considerable influence on the schools, but this influence would be of a transient character, and if not followed by the prompt and continued efforts of the churches themselves, would produce no permanent benefit. Whereas, if pastors and churches would engage in the work with that untiring devotion which the cause demands, the schools would soon be in a flourishing condition without the aid of a public agent. The forenoon service was closed with prayer by brother Goodwin.

At 2 P. M. met according to adjournment. Proceeded to hear resolutions which were offered by different brethren, and sustained by addresses from those who offered them. The resolutions, which were adopted without dissent by the convention, were as follows:

1. Resolved, that we ought to feel grateful to God for raising up such a man as Robert Raikes, who by discovering the method of Sabbath School instruction, rendered himself a benefactor of the human race.

By brother O. Allen.

2. Resolved, that the prosperity of Sabbath Schools is essential to the success of Education, Missionary and other benevolent societies that have for their object the conversion of the world.
3. Resolved, that one of the most efficient means of promoting the permanent prosperity of the churches in this Association, is faithfully to instruct the children and youth connected with our congregations, in the important principles of the Bible.

4. Resolved, that while we believe public meetings like the present are adapted to promote the cause of Sabbath schools, we must, under God, depend chiefly for their prosperity on the persevering efforts of its friends from week to week.

5. Resolved, that the great end of Sabbath school instruction can never be fully realized till those who receive this instruction are converted to God.

6. Resolved, that the prayers of the churches are essential to secure to Sabbath school efforts their appropriate results, and especially do we consider it important that the Sabbath school concert of prayer, on the second Monday of each month, be observed by all our churches.

7. Resolved, that we believe ministers of the

gospel ought to aid to the extent of their ability the cause of Sabbath schools, and in doing it they will exert a powerful influence in favor of the permanent interests of religion.

J. Goodwin.

8. Resolved, that we consider the Sabbath School Treasury, published by the Massachusetts Sabbath School Union, well calculated to promote the interests of Sabbath schools, and we recommend that the teachers and other members of our schools take this periodical.

E. Treat.

After these resolutions were offered, the Secretary made a few remarks to the children who were present, and was followed by brother H. Wooster, of Deep River, who, in his address to the young, gave a very interesting account of the work of grace among the members of the Sabbath school where he labors. It formed an interesting close of the services of the day, and was suited to impress the minds of all with the importance of the early conversion of children.

Adjourned. Closing prayer was offered by brother F. Wightman.

B. MANNING, Secretary.

May, 1836.

For the Christian Secretary.

NEW LONDON COUNTY TEMPERANCE SOCIETY.

The Society met on Tuesday last in the Congregational meeting house in Montville. In the absence of the President, the chair was taken by Judge Hurlbut, of Groton. The reports of the delegates from auxiliary societies, were heard in the forenoon, and in the afternoon, the following resolutions were discussed and adopted.

Resolved,—That the friends of the Temperance cause are called at the present time, to the exercise of self-denial to the full extent demanded by the new pledge, in order to render their efforts more successful.

Resolved,—That consistent example, sound argument, kind persuasion, and the circulation of Temperance publications are the best means the members of this Society can employ, to induce others to unite with them in their efforts to exterminate the evils of intemperance from our country.

Resolved,—That it be recommended to parents and guardians of children, to abandon the use of other intoxicating drinks, as well as distilled spirits, as a beverage in their families, as the only sure way of preventing the young from forming intemperate appetites and habits.

Resolved,—That in view of the difference of opinion among the friends of temperance concerning the adoption of the tea-total pledge, every effort should be made by those who do adopt it not to injure, by any unkind expressions, the feelings of those who are not yet prepared to advance so far.

Resolved,—That we recommend to teachers of schools in our County, to invite their pupils of suitable age, to unite their names to the temperance pledge, when they may feel disposed to have the consent of their parents and guardians.

After the resolutions were adopted, an appropriate and spirit-stirring address was delivered by Capt. A. H. Griswold, of Lyme.

Having read the admirable temperance tales written by Hon. Mr. Sargeant, we could easily imagine that we were listening to the eloquent and moving appeals of Capt. Lane's Boatwain, the orator of "Groggy Harbor." It is hoped that the citizens of Norwich may have an opportunity, before long, to hear for themselves the eloquence of Capt. Griswold.

S. S. MALLERY, Secretary.

For the Christian Secretary.

Matt. xi. 11. "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

There is much which is peculiarly interesting in the history of John the Baptist. If we think of his character as exhibited in his daily labors, we can but be deeply impressed with his simplicity and unaffected zeal in the cause of truth. He labored not for the applause of men, nor for an earthly diadem. But he exposed the condition of men while living in their sins, and taught the necessity of repentance towards God, and faith in the Messiah who was about to come.

After John was cast into prison by Herod, he sent two of his disciples to Jesus, as if to know for a certainty whether he was the Messiah. Jesus replies in the affirmative, by referring to the miracles which he had, and still was performing. Verse 5. "The blind receive their sight and the lame walk," &c. After he had settled the question with John's disciples, he took occasion to instruct the multitude respecting the character of John. The account of which is given by Matthew, chapter xi. 7—15, and a parallel account by Luke chapter vii. 18—35. In the course of this instruction the Saviour uttered the following facts, viz. 1. That there had not lived a greater than John the Baptist. 2. He that is least in the kingdom of Heaven is greater than he.

The object of the following lines, is to show in what sense these facts are true. The Saviour considered that John as a prophet, occupied a more prominent place than other prophets, as appears from the ninth verse. Where he inquires, "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet."

Again, it appears that what was predicted of him, by our Saviour is more evident, when we consider that he was the subject of special prophecy.

Isaiah, who so clearly predicted the advent of the Messiah, saw also in prospective vision his forerunner, as appears from Isaiah xl. 3. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." The prophet Malachi also spoke of the same person, Mal. iii. 3. "Behold I will send my

messenger and he shall prepare the way before me." Again, Mal. iv. 5, 6. "Behold I will send unto you Elijah the prophet before the coming of the great and dreadful day of the Lord." He also expressed the design of his coming in a way which may serve to explain what is expressed by Isaiah, viz. "And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." This reformation shall be the object and result of his coming.

John also held a more intimate connection with the Saviour, than any one that had preceded him. When the prophets were enraptured with a view of the glories of the Messiah's reign, they not unfrequently associated the office of John the Baptist, with the blessed advent. And while the prophets, although highly favored, were left to speak of the Messiah in future, yet John was privileged to affirm the fulfillment of their predictions, and instead of saying the Messiah cometh, he could say, "Behold the Lamb of God, who taketh away the sin of the world." He was permitted, although conscious of his unworthiness, to witness on Jordan's banks the heart-thrilling scene, of the revelation of the Deity in the persons of Father, Son, and Holy Ghost. He then had the indubitable evidence, that the person professing to be the Christ, was in fact the beloved Son of God. He introduced the Saviour to the Jews as being indeed that Messiah of whom their prophets spoke. And although the shades of the Mosaic dispensation seemed in some degree to hover about his mind, yet he held such a proximity to the gospel system, that like a morning star he ushered in the glories of a noon day's sun.

We come now to the examination of the second fact, which was affirmed by the Saviour, viz. "he that is least in the kingdom of heaven," notwithstanding all John's superiority, "is greater than he."

In prosecuting this examination, it will be important to ascertain the meaning of the phrase kingdom of heaven, in this place. In the verse following, the same phrase is used, where it evidently means, the gospel, or the gospel dispensation, and this view is confirmed by reference to the parallel passage in Luke chapter xvi. 16, which says, "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Again, this appears to be the meaning whenever used in connection with the preaching of John the Baptist. As from Matt. iii. 2, where John is represented as preaching, and saying "repent ye for the kingdom of heaven is at hand"—that is, the reign of the Messiah is about to commence. With these passages before us, and others of similar import, we can hardly resist the conclusion, that it does not in this place mean the state of happiness or of glory beyond the grave, but the gospel.

If this is the true definition of the phrase kingdom of heaven, it may be asked how could it be said that he that is least in this dispensation is greater than John the Baptist? As to this question, we shall feel our minds relieved when we consider the object of the Saviour in these remarks. He was not discussing the subject of different degrees in glory, nor the high or low attainments of John as touching another world. But he was discoursing upon the office and dignity of John the Baptist in respect to his religious instructions. In doing this, what would be more natural than for the Saviour to compare him with those who preceded and those who should follow him in the same office? Not that we are to understand him as comparing their piety, for we have no evidence but that John was in this respect as great as Paul, or that Isaiah and Jeremiah were as devoted as Stephen or Peter. Neither have we the evidence that the Saviour was here showing the advantage or dignity of the spirit of piety, to that of the prophetic spirit. But the simple fact appears to be this; he was showing the advantage of John over those who preceded, as a teacher of christianity. And who can doubt his superiority in this work?

For already the light of the glorious gospel had begun to shine, and the darkness of the former dispensation was passing away. Yet, on the other hand, who but is prepared to see the advantage which those who followed, enjoyed over John. For not until after the death, resurrection, and ascension of the Saviour, and the descent of the Holy Spirit, was the gospel system fully developed; so that up to the memorable hour when the Holy Spirit filled the place, there was vagueness brooding upon the minds of the most intimate disciples of the Saviour. But at that time their minds were enlightened, they saw with clearer light the glory and fitness of the gospel system. The plan was then exhibited entire. The proclamation of peace and pardon was then made through the blood of a once crucified, but now risen and ascended Saviour. "A holy God could then be just and yet the justifier of him that believed." So that, the conclusion to which we arrive is this. John, as a religious teacher, was greater than his predecessors, inasmuch as he enjoyed more light, and understood better the gospel system. And he was less than his successors, in that they enjoyed more light, and understood better the gospel system than he did.

GRANT.

The following obituary extract forms a happy exemplification of the soliloquy of a dying saint, found on poet's corner, of this paper.

Extract from the obituary of Rev. Samuel Chamberlain.

In March, 1834, he commenced his labors in the place where he died. His union with this people was very happy, and promised mutual edification; and although as the spring advanced his health declined, he labored incessantly until the third Sabbath in August, when he appeared before his people, but was unable to preach. From this period, although he after-

wards preached two Sabbaths, his health and strength continued steadily to decline.

During the early part of his confinement he had frequent seasons of close self-examination, in which he would request his wife or some other friend to read to him certain passages of scripture, using them as tests of his piety. This self-examination did not seem the result of any distressing doubts relative to his prospects in a future state; but rather the sacred dictate of a commendable prudence. He knew himself to be about to die, and impressed with a just view of the momentous change he was approaching, he seemed anxious to know the exact measure of his fitness for it, regarding no precaution extravagant, when interests of immense value are in question. His pleasurable emotions during this process, though inferior to what they were afterwards, sometimes caused him to weep for joy. The result to which these exercises of his mind brought him, was a calm and holy triumph. Looking forward with the assurance of hope, to his future rest, he found cause in his own vileness, with which he was humbled to the dust, for unutterable gratitude to God, whose grace had secured his salvation.

Two weeks before his death, expecting not to live through the morning, he said, "I rejoice in the prospect of death; and though no man can love his family more than I do mine, I can leave them in the hands of God, and feel perfectly easy on their account." The following extract, written by his amiable and afflicted widow, soon after his death, gives an interesting and consolatory description of his last moments:

"As his morning chill came on, the friends present, and I also, thought his dissolution was fast approaching; but he was inexpressibly happy. He wished us to sing the hymn beginning with

Whither goest thou, pilgrim stranger,
Wandering through this lonely vale?
Knowest thou not 'tis full of danger?
And wilt not thy courage fail?

When we had sung a part of the hymn, with the chorus, he extended both hands and exclaimed, "This is heaven—to plunge into that stream would be delightful!" When we had finished singing, he exclaimed, still weeping for joy, "I want to go to heaven in just such a frame as I now enjoy." Several times during the day and evening, he called me to his bedside, saying, "My dear, my feast is not yet ended. What cause have we for gratitude to God, that he thus smiles on me, a poor sinner." Although he could talk but little, he embraced every opportunity to exhort impenitent sinners to embrace the Saviour, telling them the comfort he enjoyed upon a dying bed. He wished to exhort all Christians, particularly ministering brethren, to be much in secret prayer. This frame of mind continued until the last. He frequently said he was only waiting God's time. The fullness of grace in Christ, and the justice and goodness of God, were themes on which he meditated with peculiar delight. Though he felt it better to depart and be with Christ, he was willing to live and suffer as long as his heavenly Father pleased.—*Vermont Telegraph.*

[Original.]

HOW ART THOU FALLEN.

Behold you worm of earth! how greedily he riots on the little probationary span, which God has given him to prepare his deathless spirit for the world to come. With thoughtless levity he moves towards the house of prayer not from any love to that sacred place; but drawn thither by an unseen power. The spirit of our God is there, and saint and sinner feels his mighty influence. O Father reach you rebels' souls! Behold him now—why hangs his head in silent woe? Why does the big round tear, steal from that eye which lately flashed with a glance of rude defiance?—Ah it is, it is the spirit of the Lord. But hark—Glory to God in the highest!—Earth! with thy thousand and ten thousand hills, and vales, and streams, with bird and beast, with little man thy lord, raise high thy voice! Ye saints in heaven, with angel and arch angel, with cherubim and seraphim, strike loud your harps; all—speak loud a Saviour's praise!—Another son of earth is born of God. Months have elapsed, and still with zeal he follows Christ—sinners tremble at his word; saints own his influence. O Earth! O Heaven! strike yet a more exalted note of praise; make all creation ring with songs of gratitude to him who brought this valued instrument into his church below. But stop! O Earth put on thy weeds of woe! And you ye heavenly choristers, if grief can enter within the precincts of your blest abode, lay down your golden harps, sit down and mourn; the ransomed of the Lord has fallen from grace, and death hath carried him to meet his God. He was born of the spirit, and again unborn. His life was hid with Christ in God; but some evil power, discovered and dragged it from its hiding place. He was one of those sheep which heard the Saviour's voice, and followed him; the Saviour gave him eternal life; yet left him to perish. A fountain of living water was implanted in his soul; it sprang up; but not to everlasting life. That incorruptible seed which liveth, and abideth for ever, was sown in his heart; yet it neither lived, nor abode twelve months, but saw corruption and died. He was predestinated to be conformed to the image of God's Son; he was called, justified, sanctified, and—*damned.* I tremble for Zion!—surely the foundation of God standeth not sure! Surely a work of grace begun in the soul may, (as in the case cited,) not always be carried on till the day of salvation. But let us with awful reverence intrude ourselves for a little beyond the vale, and listen while the righteous Judge of all the earth, passes sentence on the rebel. He trembles while he approaches the solemn bar, with strange unworried trepidation. Hear his doom.—Depart from me ye worker of iniquity, I never knew you.—What! he who once stood so high in the estimation of all who knew him! he who was so zealous, so devoted, so anxious about the souls of others, never known by the Saviour! Thus saith the Lord. I never knew you. Is not this a true picture, if the doctrine of falling from grace be true?—But who has witnessed such condemnation? Not one.

Jeu Desprit.—At the corner of Bleecker street and Broadway, there is a building, the upper part of which is used as an Episcopal church, and the lower as a tavern. The following *Jeu Desprit* appeared lately written on the door of the latter:

"There's a spirit above
And a spirit below;
A spirit of joy
And a spirit of woe—
The spirit above
Is a spirit divine,
And the spirit below
Is a spirit of wine."

CHRISTIAN SECRETARY.

HARTFORD, JUNE 4, 1836.

HARTFORD YOUNG MEN'S BAPTIST EDUCATION SOCIETY.—At the late annual meeting of this Society the following persons were elected officers for the ensuing year:

James G. Bolles, Esq. President.
Mr. Edward L. Brown, V. President.
Mr. John Wing, Jr. Secretary.
Dr. George O. Sumner, Treasurer and Collector.
Managers, Messrs. Lucius B. Childs, David Palmer, Benjamin F. Folger, jr. Frederick Hills, Gordon Robins, jr.

The Rev. William H. Shailor, principal of the Connecticut Literary Institution, was by unanimous vote, and the appropriation of \$15 made a Life Member of the Connecticut Baptist Education Society.

On Lord's day evening last, the annual sermon was delivered before the Society, by Rev. D. D. Whedon, professor of Languages in the Wesleyan University, at Middletown.

Professor Whedon selected as the foundation of his discourse, Dan. xii. 4. "Many shall run to and fro, and knowledge shall be increased."

The importance of learning to the ministers of Christ at the present age was clearly shown by various considerations; especially, the extent and power of our national literature—the pernicious influence of learning when vice keeps pace with it as seen in the examples of Rome, Athens, and other celebrated cities of antiquity—the fact that the gospel is the only remedy for the diseases of the mind, originating in part in unsanctified learning—the errors now to be combated, such as popery and atheism. The Jesuits who are endeavoring to subject our country to the dominion of the Pope of Rome, are, in general, learned and shrewd; the Atheists make great pretensions to education, worship the goddess of reason, &c. To meet these enemies of the cross, and to vanquish them, to demolish the fortresses in which they entrench themselves, ministers must arm themselves "by knowledge"—they must be men of scientific research.

The objections to a learned ministry, such as the cry of "men-made ministers," "learning makes men proud," &c. were ingeniously refuted.

We do not pretend to give even a perfect outline of this sermon. The arguments were in general conclusive, and many passages truly eloquent.

The anniversary was held in the first Baptist meeting house, which was filled by an audience that manifested the interest which they felt in the subject, by fixed and continued attention. The opening prayer was made by Rev. N. Wildman, of Suffield; and the concluding prayer by the pastor of the church.

A collection was taken to aid the funds, and at an adjourned meeting of the society after public worship, a vote of thanks to Prof. Whedon, for his appropriate sermon, passed by unanimous voice.

A QUESTION.

In every christian church, in every christian society, we find individuals, not only bearing the name, but also the image of the Son of God. Their meat and drink is to do the will of Jehovah. Their bodies are temples of the Holy Ghost, and they ever live as seeing him who is invisible. But it is also a mournful fact, that in the midst of precisely the same privileges, we find individuals, and these frequently constituting a fearful majority, who have nothing but the name of christian to distinguish them from the minions of earth. It is often impossible to recognize in their manner of intercourse with the world, in their words or actions, the new creating influence of the spirit of the living God. They move on from month to month, locked up in apathy, seemingly contented; yet, determined to maintain their rigid position. Now what is the duty of these faithful servants of their Lord and Master, with reference to those of their brethren who thus walk in darkness. Are they or are they not at liberty to see those indifferent brethren move onward in their professedly unchristian course, without faithfully endeavoring to bring them in heart and life upon gospel ground? I think they are not. I believe there would be fewer difficulties in our churches, more love amongst brethren, and more revivals of pure religion in our land, if christians would attend to the duty of stirring each other up to holy enjoyment and holy living. But now comes the question.—What course ought warm-hearted christians to pursue, so as without giving offence, to bring those who are cold-hearted, to the warmth of holy love, to walk on gospel ground?

R. J.

The question proposed by our correspondent above is one of great importance, and worthy of serious consideration. The irritability and petulance of mind, generally attendant upon such worldliness as he has described in many professors of religion, renders it very difficult to approach them at any point, or in any manner, upon the subject of living more holy, without giving offence more or less. But as it is the bounden duty of christians to endeavor to reclaim them, a few remarks will be offered in reply to the query, how can it best be done?

First, by example. This takes precedence, because without it all else that can be said or done is of no avail. Such worldly professors as are spoken of above, are generally beyond the reach of verbal admonition, but not beyond the reach of that anguish, which an example of godly living, and religious enjoyment inflicts. It is too often the case now, and is becoming every day more so, especially in large and wealthy churches, that the few who enjoy the light of God's countenance, who are joyful in their king, and live above the world, say but little or nothing about it, save to the few who are found in a like state of mind.

But their example cannot well be hid. It will be known that they pray; and by this is meant more than saying prayers at stated times. This admonishes the cold-hearted rehearser of studied forms of prayer, and makes him feel at times at least, that he is powerless in his prayerful mockeries, and has no communion with God.

He who has left off prayer, feels still more sensibly the guilt and danger of his condition in view of such godly example, than does the former; whom conscience is satisfied with a performance of duty, though it be only in words.

The lover of gain; the conformist to the fashions of the world; the follower of vanity, all feel at times more keenly the rebukes administered by the fervent love, humble life, self denial, strong faith, and happy mind of him who walks with God. In short, holy example, like tracts, finds access to

hearts barred to the access of less convincing language.

Second. Powerful as is example, and powerless as is verbal expostulation without it, still, direct personal appeals are not to be dispensed with. But here, success depends almost entirely upon the manner, and the use of proper language. Among the imperfections incident to a Christian at the highest state of religious attainment, is his liability to err in the manner of addressing his fellow men upon the theme most grateful and pleasing to his own mind.

And a Christian can hardly fail to give offence to the cold-hearted, if, in his solicitude to persuade them of the excellency of living in the clear sunlight of divine favor, he employ language or use it in a manner having the appearance of either boasting or censoriousness. Into one or the other, or possibly both these errors, the most eminently happy Christian is liable to fall.

He, therefore, who would warm a cold-hearted brother, or dissuade from worldly mindedness, or re-engage the lukewarm, or successfully reprove levity of life and conversation, must studiously endeavor to make the offender feel first, the happiness of a different course of life as it regards his own soul; and the dreadful result of being instrumental in leading others of the church, (and sinners too), to undervalue religion, by his example.

In short, the secret of the whole lies in addressing such pitiable souls in a manner, which we know not how better to describe, than to say, approach him "Christ foremost."

In such an approach, ardent love, strong affection, deep piety, unaffected humility, and earnest persuasion, will all blend in delightful harmony. To be offended when thus addressed, indicates a heart never reconciled to God by Jesus Christ; or a departure from godliness to such a fearful distance, as to place the wanderer upon the verge of perdition.

IS THE MAN AN INFIDEL? Rev. L. E. Peck, a missionary of the Methodist communion to the slaves in Burke county, in his report of his labors, as published in the Advocate and Journal, says of abolitionists, that they "have already done considerable injury to the blacks in this country, and if persisted in will bring upon its advocates the displeasure of the Almighty, aside from ruin upon this nation and the church of God." Upon reading this language, now becoming common, the first inquiry raised in our mind is,—is the writer an infidel? What else can he be who substitutes other foundation, or other defenses for "the church of God," than those named in the scriptures? We have read somewhere language like this—"Behold I lay in Zion for a foundation a stone, a tried stone, a sure foundation: he that believeth shall not make haste." Isaiah xlviii. 16. The same author was taught to say, "In that day sing ye unto her (the church) a vineyard of red wine. The Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Isaiah lvii. 2, 3. Again, "The gates of hell shall not prevail against it" (the church).

Now we do not believe brother Peck is an infidel, but his zeal transported him out of his recollection when he represented "the church of God" as infidels would represent her; founded on slavery, and so weak and defenceless that abolitionists would ruin it. Besides, his logic is bad; his argument proves too much. He says the plan adopted by abolitionists "is the best calculated to defeat the object they profess to have in view." Now the object of pursuit is, so far as we understand it, the abolition of slavery, and if they are defeating that object, they are perpetrating slavery.

Abolitionists, then, are sustaining rather than ruining "the church of God."

Mr. Peck reiterates what slave holding Christians have scores of times said before, that abolitionists have done "injury to the blacks" in the south. It seems to us to be an absolute and willful perversion for any one so to affirm. For the truth is, the opponents of slavery have nothing to do with the slaves, but seek only to enlighten and persuade their masters; and if because of this, masters grow cruel either through fear or ill will, and so seek to avenge on the oppressed their own hatred to those who plead their cause only; the injury inflicted upon the sufferer can never by any stretch of legerdemain, be made to attach to philanthropists.

We should not probably have uttered these remarks, if the provocation had not come from a minister of the gospel, and if we had not seen it asserted by the editor of a southern religious paper within two weeks, that the system of slavery is "equal to religion," or to the church. We offer these thoughts now, not to discuss the subject, others must do that; but first, to beg of Christians and ministers who are in favor of slavery, not to suffer their zeal for it to impel them to the use of language in itself false, and dishonorable to the church of God, which he hath purchased with his own blood." And secondly, to let northern pro-slavery Christians see to what almost blasphemous lengths they must go, to keep pace with the sentiments of southern churches, editors, and ministers of the gospel.

ANNIVERSARIES AT BOSTON. Last week was a season of interest to very many Christians who congregated in Boston, to attend numerous anniversaries. Among them the Baptists had several; which it appears were well sustained. The Northern Baptist Education Society was one, Ministerial Conference, another; Massachusetts Sabbath School Union, and New England Sabbath School Union, also came in for a place.

We expect to see as usual, at our Convention on the coming week, representatives or agents from most or all the Societies or Unions. And while upon the subject, we take the liberty to say of the New England Sabbath School Union, that all our brethren are not perfectly convinced of the benefits to be derived from it, and whatever light may be thrown upon the subject, it is believed that cordial co-operation can be secured only by terms of strict and liberal reciprocity. The objects of the proposed Union will, we trust, be carefully and coolly scanned before engagements are entered into. We are of opinion that similar Unions, where no tangible reciprocity of benefit exists, and little

or no voice in council is likely to be had, are of very little use. We therefore hope that if concert be asked for, it will be on other principles than becoming altogether contributors.

FORT ANN BAPTIST CHURCH. On the first of May this church passed several resolutions on the Bible subject; one of which we think expresses so happily and amply the ground of difference between our denomination and the American Bible Society, that it may be of use to copy it. It is couched in the following language:

Resolved, That we regard the partial and unjust interference of King James in the translation of the Bible into the English language, as one great cause of the present unhappy division that exists in the Christian community respecting the administration of the ordinance of baptism, and do protest against a similar interference by the Board of Managers of the American Bible Society, in the translation of the Bible into foreign languages, calculated to throw the same obliquity upon the Bible, and introduce the same unhappy controversy among foreign converts from Paganism to Christianity.—Vermont Telegraph.

It is not because we believe our English version is not the Bible, that we object to the rule of translation prescribed by the Board on the 17th of February, but because by the improper interference of the King of England, obscurity was wrongfully introduced on a subject, which obscurity has never ceased to produce divisions among the saints and never will cease to produce this result as long as such obscurity remains in the version. We contend therefore, that with a knowledge of these facts, no person ought, or ever can, without moral guilt, perpetuate this error, and these divisions among converts from paganism. And that for the American Bible Society (for the Society sustains the Board,) to interfere by pecuniary coercion, to effect this object, is perfectly unjustifiable; and compels us as honest men to act by ourselves. Of the evils of obscure, unfaithful, or sectarian translations among our own Indians, take the examples recorded by the missionary Brigham, in a letter to the Rev. S. H. Cone, and published in the American Baptist of last week.

New Hampton, N. H. More good news. Elder J. Higley writes the editor of the N. H. Baptist Register, that he has lately baptized ten persons at New Hampton, seven of whom were heads of families, one a widow, and two students in the Seminary. May converts be yet greatly increased. By the way, the same paper informs us that the Literary Institution at that place opens its present term under prosperous circumstances; both departments (male and female) being full to overflowing. About 200 pupils are in attendance, one half of whom are pious, exclusive of ministerial students; and it is advertised that no more females can be received for want of accommodations. The erection of new buildings is contemplated.

New College in New Hampshire.—A few weeks ago we said something about a College being got up by Baptists in N. H. We now learn that it is to be a State affair, and we earnestly recommend to our brethren in that State to keep clear of it. Should they attempt an amalgamation of that kind, it needs no prophetic skill to predict, that they will come off second best, if not worse. Facts now all abroad settle this point.

ASSOCIATIONAL POWERS. Upon mature and well advised reflection, it is believed the publication of a communication with the above title will produce positive evil; and with but a faint probability of good. Its illustrations are too local to be mistaken.

Bible questions came to hand on the day of our going to press, and are of necessity deferred a week. Can they not in future be abridged?

THE CHRISTIAN REVIEW, Edited by Professor James D. Knowles, of the Newton Theological Institution. Boston, Gould, Kendall & Lincoln. Utica, N. Y., Bennett and Bright; London, Ward & Co.

No. II. of this work is received. Highly as we thought of the first number, so far as we have had time to read this, and from its rich bill of fare, we think it yet more excellent. The tenure of its topics are strictly in accordance with its title and the objects proposed in the Prospectus. Of the ability and spirit with which its various articles are written it is sufficient to say, that the man of learning and piety, or man of science without piety, can ask for nothing more. By the former class of persons, it will not be read without increasing the pleasure afforded by contemplating religion and morals, when presented in the simplest and richest attire with which classical diction can adorn them; and both classes will derive from it a rich intellectual feast. The man of intelligence who makes no claims to literary attainments, is the one of all others to derive from its treasures immediate benefit.

We have heard it remarked of some of the most useful and important inventions of man, that those things were generally far the most useful, the simplicity and strength of whose construction rendered it a wonder, not that the discovery was made at all, but that it had not been made ages ago. We think the remark applicable to the Christian Review; and therefore commend it heartily, and wish it an extended circulation.

Contents of No. II.

Article I. Wayland's Moral Science, The Elements of Moral Science. By Francis Wayland, D. D. Second Edition.

II. The Importance of American Freedom to Christianity. Popery an Enemy to civil and religious Liberty, and dangerous to our Republic. By W. C. Brownlee, D. D.

III. Whewell's Astronomy and General Physics. Astronomy and General Physics considered with reference to Natural Theology.

IV. Condition and Wants of the West. A Plea for the West. By Lyman Beecher, D. D. Second Edition.

V. The Study of the German Language. What are the Benefits and Dangers incident to a Minister from the Study of the German Language?

VI. Tholuck's Commentary on John.

VII. Dr. Codman's Visit to England. A Narrative of a Visit to England. By John Codman, D. D.

VIII. American Bible Society. Proceedings of the Board of Managers of the American Bible Society, in reference to the subject of affording aid to print and circulate Versions of the Scriptures, made by Baptist Missionaries.

IX. Literary Notices.

X. Miscellaneous Intelligence.

SATURDAY CHRONICLE, PHILANTHROPIST, & MIRROR OF THE TIMES. A Family Newspaper, Devoted to Literature, Science, Agriculture, Education, Amusement, and Domestic and Foreign Intelligence. Philadelphia, published weekly by Matthias & Taylor, at \$2 a year in advance. Numbers one and two of this mammoth hebdomadal are received; and their contents speak much in its praise. No person needs be startled at the number and variety of subjects to which it is devoted, lest there would not be room for them all; for we care not to which class of Imperials it pertains, the matter of fact is, the sheet is 42 by 27 inches, making more than 15 1/2 square feet of solid reading matter each week; and all for \$2 a year. It is not the price of such papers, but the time spent in reading, that forms the real tax on the buyer.

NORTHERN BAP. EDUCATION SOCIETY.

This Society held its 10th Anniversary on Wednesday last at 3 P. M. at the Federal St. Baptist Church—Richard Fletcher, Esq. presiding.

The meeting was opened by singing, reading the Scriptures and prayer. Rev. Mr. Thresher, Corresponding Secretary of the Society, then read his annual report, after which the report of the Treasurer was read by Rev. Mr. Nelson, Financial Secretary of the Society.

The acceptance of these reports was moved by Hon. J. H. Duncan of Haverhill.

Rev. Prof. of Newton Theological Seminary offered the following:

Resolved, That the peculiarities of the times furnish a providential indication in favor of a thoroughly educated ministry.—Zion's Advocate.

Ordination.—Ordained in New Gloucester to the work of an Evangelist, on Wednesday 23rd inst. Rev. Alan Welch, late of Newton Theological Institution, Sermon by Rev. Josiah Houghton, of Turner, founded on 2d Cor. xiv. Ordaining prayer by Rev. Silas Stearns of Bath. Charge by Rev. R. C. Starr.—Right Hand of Fellowship by Rev. S. Stearns. Concluding Prayer by Rev. Lewis Pennell, of the Congregational Church Brunswick. Benediction by the candidate.

A melancholy event occurred in this city last Saturday, in the death of James B. McConnell, an interesting and promising lad of 11 years of age, who fell from a boat into Connecticut river and was drowned. He was the only son of the late Doctor Robert C. McConnell, of Liberty County, Georgia. His mother had taken up her residence in this city, with a view to his education, but a mysterious Providence has called her to mourn his early and sudden death. The sympathies of a numerous circle of friends in this community, have been strongly excited by this distressing occurrence.—Courier.

HEALTH COMMITTEE.

The Court of Common Council of the city of Hartford have appointed the following persons Health Committee for the ensuing year:

George Putnam, James Goodwin 2d, Eli Gilman, Dr. H. Holmes, John G. Mix, James B. Hosmer, Horace Goodwin 2d, Enoch C. Stanton, Denison Morgan, Daniel Copeland.

The Health Committee would respectfully invite the attention of all our fellow citizens to the health and cleanliness of our city. They recommend that all filth and nuisances on and about their premises, and in the streets in front of them, and on private gangways, be removed, and that lime and chloride of lime be used freely. They earnestly request that the citizens themselves will volunteer their services on this subject, and save them the unpleasant duty of issuing their orders according to law, which allows them to direct the owner or occupant to remove nuisances. The design of the law is doubtless that the most speedy course possible shall be pursued in removing filth of any kind injurious to the health of the inhabitants. They therefore invite all our citizens to give notice to either of the committees in the different districts hereafter named, where filth or putrefaction of any kind exists to such an extent as to endanger the health of the inhabitants, that it may forthwith be removed, and their duty will be performed, however unpleasant, without fear or favor to any one.

For public convenience, the committee have divided the city into districts, and have affixed the names of those whom the citizens are requested to call on in the several districts.

District No. 1. Commencing at the Exchange corner, running east, north side State street to the river, thence north to city line on Village street, thence south on each side of Village and Main st. to Exchange corner, and all within said boundaries—Eli Gilman, Denison Morgan, Dr. H. Holmes.

No. 2. Commencing on Arch st. at Franklin market, running east to Conn. river, thence north to State st., thence west on south side of State st. to the corner of Central Row, thence south on each side of Main st. to Franklin market, and all within said boundaries—George Putnam, Dr. Holmes, D. Copeland.

No. 3. Commencing at the dwelling-house of Julius Catlin Esq., running west to city line on the north side of Church st., thence north and east to city line, to New Main st., thence south, west side of Village st., west side of Main st. to the Episcopal church, and all within said boundaries—James B. Hosmer, Eli Gilman, James Goodwin 2d.

No. 4. Commencing at the Episcopal chh., running south on west side Main st. to Stone Bridge, thence west through Mill st. to west city line, thence north and west to city line as far as Church st., thence east to the aforesaid church on the south side of Church st., and all within said boundaries, James B. Hosmer, Horace Goodwin 2d, Enoch C. Stanton.

No. 5. All within the city limits south of the Stone Bridge—John G. Mix, E. C. Stanton, and Horace Goodwin 2d.

GEO. PUTNAM,
Chairman of Health Committee.

General Intelligence.

MIDDLETOWN, May 25.
MELANCHOLY ACCIDENT AND DEATH.—We have this week to record the sudden death of a young student, attached to Mr. Chase's excellent Preparatory School, in this city, named William James Oakley, aged 15 years, only son of James Oakley, Esq. of New York city, which took place on Friday last.

He, with other scholars, was at play about eleven o'clock, during the intermission, and while thus engaged, a fellow student whom he was running after, tossed up a piece of pine paling, at a pole which Oakley held about 10 feet off, which, on descending, struck him on the right side of the head, a little above the ear, causing, apparently, only an inconsiderable bruise. Oakley continued playing until the expiration of the time of intermission, but while in school, complained of pain in his head. When school was dismissed, at 12 o'clock, he again went to play with his schoolmates, until dinner time, when he partook lightly of dinner. Shortly after which, he went to his room, saying that his head pained him. After having it bathed, he growing worse, a physician was sent for, but the work of death had already commenced, and about 3 o'clock he ceased to breathe.

Thus was cut off, in the spring time of life, by an apparent slight injury, an only son, the solace and joy of his parents, whose loss of other sons caused them to center their hopes on this one.—Sentinel and Witness.

From the Buffalo Spectator.

"WHO IS FOR TEXAS?"

A call has been made in this city for volunteers to enlist in behalf of Texas, and great exertions have been made to induce young men to embark in behalf of the Texian rebellion. After holding several meetings, posting hand bills and drumming about town for some days, a company of near 40 individuals have been collected, and on Wednesday last they were paraded and marched through our streets, "to publicly evince to the citizens of this place the sincerity of their intentions."

We saw them dragging along down Main street in the dust and heat, exhibiting every kind of marching, "regular, irregular and defective." Some kept time with the drum, some with rum, and some none at all. At length they were drawn up "in battle array" in front of Perry's Coffee House. Forthwith the bottles and glasses were brought out. The captain and an under officer took each a bottle, and passed along the line, dealing out a generous ration to each brave soldier, according to military custom. The spirit of patriotism was of course revived, and the "perils of war" were all forgotten.

Seriously, however, we much regret the folly of these young men, some of whom were of very respectable appearance and might do well, by attention to their accustomed business in a city where good encouragement is afforded to all who wish to get an honest living. This whole matter is managed, doubtless, by interested men who keep behind the curtain, and will take care not to expose themselves to Mexican balls.

The cry of liberty is raised, and appeals are made to the sympathy and patriotism of the United States in behalf of Texas. An interest is created in favor of the Texans upon entirely fallacious grounds, and multitudes are blinded to the real merits of the case. In our opinion, the history of America affords no instance of so deep a scheme of deception and iniquity conducted on so large a scale, and carried to so great an extent, as the movements in behalf of Texas. The real and pretended object are totally diverse. The pretence is liberty. The real object is twofold, viz: land speculation and slavery. Yes, strange as it may seem to those who have listened to the cry of "liberty and independence" till their souls are fired with patriotic zeal for that country, the object of the movers in this business is to establish slavery and extend the slave trade. This is the great moving cause of the war on the part of the leading men in Texas, and has been the occasion of all that deep interest felt in their behalf among the slave-holders of the South.

At the North there are companies and numerous individuals who have become interested in the lands of Texas. These men have been exciting public feeling by the cry of liberty also, calling public meetings, making speeches, offering rewards for volunteers, and urging loans in their behalf. These companies and individuals are found in those places where the greatest stir has been made, at New York, New Orleans, Cincinnati, and Buffalo. How much the excitement is owing to the influence of these interested men, we leave it to the public to judge.

To one subject, we would respectfully invite the serious consideration of every individual in our land, both statesman and divine, citizen and philanthropist. It is the existence of nunneries in our country. If the awful disclosures of Maria Monk are true, which we doubt not, no association under the broad canopy of Heaven, whether it be pseudo-political, piratical, banditlike or satanical, in any form or shape whatever, can be half so cruel to soul and body, and so thoroughly damnable as a Roman Catholic Convent. And if there is one point in Hell of more exquisite torture than another, the right to its exclusive occupant possession, hath been richly won by such murderous hands as Saint Ignace's—a Montreal fiend in human form divine—and her hypocritical priestly paramours.—Jacksonville Reg.

From a Galway Paper.

It affords us infinite satisfaction to have to communicate to the public, the intelligence of the arrival of some of the "Sisters of Charity" from Paris; with the view of forming an English establishment in our town, for the spiritual and corporeal benefits of our dense population.

It is presumed, the spiritual, is intended only as a cloak to cover the temporal benefits—a great accommodation to Ladies of easy virtue, and highly appreciated by the libertine and sailor; but by none more so, than the Roman Catholic Priest, who being forbidden to marry, makes the joys of the church militant, like Mahomet's heaven, consist in a nunnery of fine black-eyed women.—Ib.

The following is placarded in the 24th Ward of our city. "Irishmen to your posts, or you will lose America. By perseverance you may become its rulers, by negligence you will become its slaves. Your own country was lost by submitting to ambitious men.—This beautiful country you may gain by being firm and united. Your religion may have the ascendancy and here freedom shall be. By your perseverance, this may become a Catholic country.—Vote the ticket—Alexander Stewart, Alderman, and Edward Flanagan, Assessors. Both true Irishmen."—N. Y. Star.

In the nineteenth century, the General Assembly chose a SLAVE-HOLDER for its Moderator!—Buffalo Spc.

The Troy and Erie Line have made arrangements to despatch a steamboat from Buffalo for Chicago every ten days.

The celebrated Mosher estate in England, rated at \$32,000, 00, has found a claimant, Caleb Mosher, jr. of Providence, R. I. who has retained Attorney General Green, as his Counsellor in the matter.

Cardinal Cheverus, formerly Bishop Cheverus, of Boston, it is said, will probably be chosen Pope on the death of the present incumbent of the pontifical chair.

Abduction of Maria Monk.—It has been known for several weeks that a number of persons were here from Canada, making efforts to get possession of Maria Monk. Yesterday afternoon she was missing, under circumstances which leave little doubt that she had been carried off; and at this moment she is not improbably on her way to Canada. We hope every possible effort will be made to ferret out the perpetrators of so great a crime, and if possible, to rescue this poor and friendless girl from fiends in the shape of men.—N. Y. Jour. of Com.

MARRIED.

In this city, on Sabbath evening last, by Rev. Dr. Davis, Mr. David Morley, of Lyme, to Miss Sarah G. Harbison, daughter of Capt. Jonathan Harbison.

In this city, on Wednesday evening last, by the Rev. Mr. Burgess, William S. Pomeroy, Esq., editor of the Bridgeport Farmer, to Miss Frances E. Eaton, of this city.

At Southington, May 29th, by Elder Irenus Atkins, Mr. Eliakim Morse, of Cheshire, to Miss Nancy Hall, of Southington.

Also by the same, May 29th, Mr. Thomas M. Beecher, of Cheshire, to Miss Lydia Hall, of Wallingford. At Hamilton, N. Y. on the 22d of May, Rev. William H. Shaler, Principal of the Connecticut Literary Institution, at Suffield, Conn. to Miss Elizabeth P. only daughter of the Rev. Prof. Hascall, of the former place.

At New York, by the Rev. Dr. Spring, Charles F.

Fond, Esq., of this city, to Miss Harriet N., daughter of Anson G. Phelps, Esq., of New York. At Cazenovia, N. Y. on the 9th of May, Rev. Milo N. Miles, of Mayville, N. Y. to Miss Rosanna Talcott, of Vernon, Conn. At New London, on the 22d inst. by the Rev. Mr. Ackley, Mr. William F. Willman, of Maine, to Miss Lucy Ann Clark, of New London. At New London, by the Rev. Francis Darrow, Mr. Thomas J. Avery, to Miss Sarah R. Smith, daughter of S. K. Smith, Esq. both of New London.

DIED.

In this city, Mr. John W. Murphy, aged 33. In this city, Mr. Dennison Frisby, aged 49. At Meriden, Mr. Seth D. Plum, aged 57. At Thetford, Vermont, Rev. Asa Burton, D. D. aged 84.

At Eastford, Palmer Sibley, M. D. aged 24. At Coventry, Conn. May 27, Mr. Ebenezer Loomis, aged 72. Mr. Loomis was the father of Elder Ebenezer Loomis, the present indefatigable agent of the Ohio Baptist Convention.

At Andover, on the 29th, Mr. Jasper Fitch, aged 59. At New London, on the 26th of May, Mrs. Mary Dart, aged 32 years, wife of Mr. Giles Dart, and daughter of Deacon John Watrous, of Waterford.

At Lyme, Miss Elizabeth Peck, aged 20. Mr. Timothy Peck, aged 22; brother and sister.

A CARD.

The subscribers take this method to express their gratitude to the ladies of the Baptist Church and Society, in Southington, for their recent visits, and donations amounting to fifty dollars, mostly in cash. While they receive this as a testimony of respect they desire, each in an appropriate sphere, to be able to devote themselves more fully to the advancement of the spiritual interests of the donors, whom may the Lord reward, for himself and wife.

Southington, June 1, 1836.

NOTICES.

The Hudson River Baptist Association will hold its next annual meeting with the church in Coxsackie, on Tuesday June 14th, 1836, at two o'clock P. M. Brother B. T. Welch to preach the introductory sermon; brother Leland Howard, his alternate. SPENCER H. CONE, Moderator.

The Board of Managers of the Connecticut Baptist Convention, are hereby notified, that there will be a meeting of said Board, at the Baptist Meeting House in Norwich, on Tuesday the 7th day of June next, at 1 o'clock, P. M. JOHN COOKSON, Secretary.

Middletown, May 20, 1836.

The annual meeting of the Connecticut Baptist Convention will be held at the Baptist Meeting House in Norwich, on Wednesday, the 8th day of June next, at 9 o'clock, A. M. JOHN COOKSON, Secretary.

Middletown, May 20, 1836.

EDUCATION BOARD.

The Board of the Connecticut Baptist Education Society, will meet in the Lecture room of the Baptist church in this city, on Tuesday the 7th day of June next, at 2 o'clock, P. M. S. S. MALLERT, Sec'y.

Norwich, May 23.

EDUCATION SOCIETY.

The annual meeting of the Connecticut Baptist Education Society, will be held in the Baptist meeting house, in this city, on Tuesday the 7th of June next, at 3 o'clock P. M. There will also be a public meeting of the society in the evening. S. S. MALLERT, Sec'y.

Norwich, May 23.

SUNDAY SCHOOL SOCIETY.

The annual meeting of the Connecticut Sunday School Society, will be held in the Baptist meeting house, in this city, on Wednesday the 8th of June next, at 3 o'clock P. M. S. S. MALLERT, Pres. of Society.

Norwich, May 23.

TEMPERANCE SOCIETY.

The next monthly meeting of the New London County Temperance Society, will be held in Portersville, (Grotton) on Tuesday the 21st of June next, at 11 o'clock A. M. The meeting for public addresses, to be at 2 o'clock P. M. S. S. MALLERT, Sec'y.

Norwich, May 23.

PRINTING ESTABLISHMENT

For Sale.

THE subscriber, wishing to devote his attention to another branch of business, offers to sell his Printing Establishment, embracing four Power Presses, (a Steam Engine by which they are operated) six Hand Presses, 8 or 9,000 pounds of type, and other materials sufficient to do an extensive business.

In this city there are more volumes published, it is believed, in proportion to its population, than in any other town or city; and the business is fast increasing. More than 250,000 copies of Geographies, of various kinds, were printed in his office during the year 1835.

The price asked for my establishment will be reasonable, and the terms of payment easy; one half may be paid in printing, if desired, and he remainder one quarter when possession is given, and the residue in 3, 6, 9, and 12 months. For further particulars, enquire of Mr. J. G. Rogers, Agent of the New England Type Foundry, Boston, or of the subscriber, in Hartford.

Hartford, June 4.

PHILEMON CANFIELD.

PEACH ORCHARD COAL.

THIS day discharging from Schr. Emeline. Carries of Broad Mountain and Lackawanna Coal expected daily. Orders left at the Counting Room, north east of State House, between Exchange Bank and Messrs. Sage, Birge & Co. will receive attention J. HUBBARD WELLS.

June 3.

Hartford Fire Insurance Company.

Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry, Albert Day, Samuel Williams, S. H. Ward, F. J. Huntington, Elisha Colt, H. Huntington, Jr., Edwin D. Morgan.

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

POETRY.

The following graphic delineation of a dying Christian's feelings, are sent us by a young lady of this city, with a note stating, that it was copied from a fragment of an old newspaper picked up in the street. We do not remember to have seen it before, and of course know not the author. The holy sublimity of feeling described by the writer, is too much a matter of fact to be read without glowing desires to die in possession of similar faith and hope. Happy he who so lives as to meet death as a deliverer. Ed. Sec.

THE CHRISTIAN'S DEATH-BED SCLIOQUY.

And this is death. I've said a last adieu
To all that earth calls lovely. To the sun
That glows in his meridian path, and moon
That walks among the host of brilliant gems,
Her fair companions; I have said, farewell.
The bright and beautiful creation, now
Is darkened; and I lie in this still room.
The multitudes of those I love have been
And looked on me, and pressed my hand, and turned
And wept that we must part. Those farewell tears
Were painful, as I marked their gush from eyes
That laughed with me in days of health and joy—
That pressure of the hand was sad to me;
It told of deep affection. 'T was a sign,
That cords of love, which intertwined each
A sister-fibre in the breast of each,
Must soon be sundered. It was hard to give
My mother and my sisters, who have loved
And cherished me, so that our very lives
Have seemed but one, my farewell, final kiss.
I felt a pang when one came near and stood
Beside my dying bed, and held a glass,
That I might see the hue of coming death
On my blanched cheek.

But now tis over—all.
The farewells are all said, the final kiss
Has been impressed on those I love. My voice
That once was strong, is silent now. My eyes
Are closed. My crimson lips are pale and sealed.
The friends that stand to see my laboring breath,
Sigh sadly; but I heed them not. No words
I hear them whisper, but I know my hour
My dying hour, is near.

And this is death!
But while my cheek is pale, and chilly drops
Stand on my wasted brow, my mental sight
Is clear as angels. I behold the end—
The joyful consummation of my hopes—
The close of doubt and fear. My spirit feels
A joy unutterable. In my soul
There's glory. I am going to the hosts
Of ransomed ones in heaven. I soon shall be
Among the brightest of those bands, that come
And beckon me away. There is a peace
I cannot tell, nor scarce believe, that floats
Across my breast. These struggles cannot break
The deep tranquillity that reigns within.
Yes, I shall feast forever on the sight,
Jehovah, of thy throne. With angels there,
And thousand dear ones, whom I long to meet
I shall unite my praise. The pale sad hue
Of death is on my cheek. But glory wakes
My spirit in the deep abodes
Of joyful thought. Come death and bring the hour;
Let life's last sad flow out. Oh! let me go
And pour my raptures forth in one long strain
Of heavenly melody, before the feet
Of my Redeemer. Let me mount and gaze
Upon the splendors of the throne, and float,
An insect, in the matchless beams that glow
Around my God. My spirit then shall be
From glory changed to glory, through the years
That roll successive on. I shall awake
With God's blest likeness, SATISFIED.

From the New York Evangelist
THRILLING ANECDOTE.

Just as the great anti-slavery meeting on Tuesday was about to close, Mr. Alvan Stewart arose, and begged the attention of the audience to an authentic anecdote of the escape of a slave, which he was sure was well worth their staying just three minutes to hear.

In Georgia, said Mr. S., about three years ago, there lived a man, black but noble, a giant in strength, and in form an Apollo Belvidere, about 35 years of age, a slave, with a wife and four children, also slaves. The love of liberty burned irrepressible in his bosom, and he determined to escape, and free his wife and children, at every hazard. He had heard of Canada, as a place where the laws made every man free, and protected him in his freedom. But of its situation, or the road thither, or the geography of the intermediate country, he knew nothing. A benevolent Quaker, however, helped him on his way by night as far as he dared, and then told him he could do no more for him, but commend him to God and the north star. Pointing him to the beautiful pole-star, riding high in the heavens, he told him to steer his course by that star, until he found himself in Canada. The slave proceeded, lay in the woods by day, and travelled by night, subsisting himself and family as well as he could, on the fruits and roots he could find, crossing the Savannah and other rivers, and carrying his wife and children by almost superhuman efforts, passed through the States of South and North Carolina and Virginia, crossed Pennsylvania without even knowing that it was the land of the Quakers; and finally, after six weeks of toil and hardship, he reached Buffalo.

Here he placed his wife and children in the custody of a tribe of Indians in the neighborhood, for the poor man will always be the poor man's friend, and the oppressed will stand by the oppressed. The man proceeded to town, and as he was passing through the streets, he attracted the notice of a colored barber, also a man of great bodily power. The barber stepped up to him, put his hand on his shoulder, and says, "I know you are a runaway slave, but never fear, I am your friend." The man confessed he was from Georgia, when the barber said, "Your master inquired about you to-

day, in my shop, but do not fear, I have a friend who keeps a livery stable, and will give us a carriage as soon as night comes, to carry your family beyond the reach of a master."

As the ferry boat does not run across the Niagara river in the night, by day break they were at the ferry house, and rallied the ferryman to carry them to the Canada shore. They hastened to the boat, and just as they were about to let go, the master was seen, on his foaming horse, with pistol in hand, calling out to the ferryman to stop and set those people ashore or he would blow his brains out.

The stout barber, quick as thought, said to the ferryman, "If you don't put off this instant, I'll be the death of you;" and the ferryman, thus threatened on both sides, cried to God to have mercy on his soul, and said, "If I must die, I will die doing right," and CUT THE ROPE.

The powerful current of the Niagara swept the boat rapidly into deep water, beyond the reach of tyranny. The workmen at work on the steamboat Henry Clay, were taken by surprise, and gave almost involuntarily three cheers for liberty. As the boat darted into the deep and rapid stream, the people on the Canada side, who had seen the occurrence, cheered her course, and in a few moments the broad current was passed, and the man with his wife and children, were all safe on British soil, protected by British laws.

Is this Methodism?—The following declaration of sentiments has been published in Charleston, S. C., by the Board of Managers of the Missionary Society of the S. C. Conference of the M. E. Church. The General Conference of the United States, and the Wesleyan Conference in England, are loudly called upon to examine and answer, "Is this Methodism?"—N. Y. Evangelist.

In view of the general aspect of the times, it may be expected of us to advert briefly on the subject which has engrossed so large a share of public interest, and, in some places, to the great disturbance of the public peace. The present is a fair occasion—and we use it without reluctance—to declare ourselves frankly and unreservedly on that subject.

1. We regard the question of the abolition of slavery as a civil one, belonging to the state and not at all a religious one, or appropriate to the church; though we do hold that abuses, which may sometimes happen, such as excessive labor, extreme punishment, withholding necessary food and clothing, neglect in sickness or old age, and the like, are immoralities, to be prevented or punished by all proper means, both by church discipline and the civil law, each in its sphere.

2. We denounce the principles and opinions of the abolitionists, in toto; and do solemnly declare our conviction and belief, that whether they were originated, as some business men have thought, as a money speculation, or as some politicians think, for party electioneering purposes, or as we are inclined to believe, in a false philosophy, overreaching or setting aside the scriptures through a vain conceit of higher moral refinement, they are utterly erroneous, and altogether hurtful.

3. We consider and believe that the holy scriptures, so far from giving any countenance to this delusion, do unequivocally authorize the relation of master and slave. 1. By holding masters and their slaves alike, as believers, brethren and beloved. 2. By enjoining on each the duties proper toward the other. 3. By grounding their obligations for the fulfillment of these duties, as of all others on their relations to God. Masters could never have had their duties enforced by the consideration "your Master, also, is in heaven," if the being a master involved in itself any thing immoral.

Our missionaries inculcate the duties of servants to their masters, as we find those duties stated in the scriptures. They inculcate the performance of them as indispensably important. We hold that a Christian slave must be submissive, faithful and obedient, for reasons of the same authority with those which oblige husbands, wives, fathers, mothers, sisters, to fulfil the duties of these relations. We would employ no one in the work who might hesitate to teach thus; nor can such an one be found in the whole number of the preachers in this Conference.

THE ZEAL THAT IS HEAVENLY.

Let us take heed we do not sometimes call that zeal for God and his Gospel, which is nothing else but our own tempestuous and stormy passions. True zeal is a sweet heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning which the philosophers speak of, that melts the sword within, but singeth not the scabbard. It strives to save the soul, but hurteth not the body.—True zeal is a loving thing and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doeth any hurt; it only warmeth, quickeneth, and enliveneth us; but if once we break out and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire it is no longer zeal, it is no heavenly fire; it is a most destructive and devouring thing. True zeal is an *ignis lambens*, a soft and gentle flame that will not scorch one's hand. It is no predatory or voracious thing; but carnal and fleshy zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stands before it. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed; but that our furious and distempered zeal is nothing else but a fever in the soul. To conclude, we may learn what kind of zeal in all cases universally it is

that we should make use of in promoting the Gospel, by an emblem of God's own, given us in the Scripture, those fiery tongues that upon the day of the Pentecost sat upon the Apostles, which were harmless flames, for we cannot read that they did any hurt, or that they did so much as to singe a hair of their heads.

I therefore shut up this with that of the apostle; "Let us keep the unity of the spirit in the bond of peace." Let this soft and silken knot of love tie our hearts together, though our heads and apprehensions cannot meet; as indeed they never will, but always stand at some distance off from one another. Our zeal, if it be heavenly, if it be true vestal fire kindled from above, will not delight to tarry here below, burning up straw and stubble, and such combustible things, and sending up nothing but gross and earthly fumes to heaven; but it will rise up, and return back pure as it came down, and will be ever striving to carry up men's hearts to God along with it. It will be only occupied about the promoting of those things, which are unquestionably good, and when it moves in the irascible way, it will quarrel with nothing but sin. Here let our zeal busy and exercise itself—every one of us beginning first at our own hearts. Let us be more zealous than ever we have yet been, in fighting against our lusts, in pulling down the strong holds of sin and Satan in our hearts. Here let us exercise all our courage and resolution, our manhood and magnanimity.—Cudworth.

From the Christian Magazine.
TRUTH AND UNIVERSALISM CONTRASTED.

When one has a bad cause to defend, or a false opinion to advocate, he must employ his skill in keeping the real features of it out of sight. This is most frequently done, by diverting attention from the weak or erroneous points to do something else which is not matter of difference or debate. The Universalist avails himself largely of this method. You undertake to show that God will punish the finally impenitent and unbelieving sinner, and he meets you with arguments showing that God will save the penitent and believing sinner; you demonstrate that God is just, and he proves, in answer, that God is gracious; you bring forward the divine denunciations against the wicked, and he replies with the divine promises to the righteous. So he dodges the question on which you differ from him, by betaking himself to those on which you are agreed; he evades your argument against his error, by admitting a truth which no one questions; and puts you in the attitude of opposition to a truth which you firmly believe. You tell him that an anchor will sink if dropped into the sea—he replies that a ship will float on the surface; you know it will, but he is wrong if he thinks an anchor will swim because a ship will. You tell him that arsenic is poison; he says, it has a sweet taste; you know it has, but he wants you to talk about its sweet taste, and not about its poisonous quality. You say a judge will sentence a convict to punishment—he replies, the judge loves his own children; you know it, but that affects not the treatment of the convict.

Universalists cut in two the short sentence—"a just God and a Saviour." They lay their heads upon the second part and go to sleep and dream that the first part is a lie.

The following method of exhibiting the contrast between the truth of God and their gross and arrogant errors, sets their usual method of reasoning at defiance, and exhibits their ruinous notions in their naked deformity.

The word of God says:

"He became the author of eternal salvation to all that obey him." Heb. v. 9.

"Woe to the wicked!—it shall be ill with him; for the reward of his hands shall be given him." Isa. li. 11.

"The wicked shall be turned into hell." Ps. ix. 17.

"The enemies of the cross of Christ, whose end is destruction." Ps. iii. 18, 19.

"The ungodly shall not stand in the judgment." Ps. i. 5.

"All that are in their graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 29.

"Wide is the gate and broad is the way that leadeth to destruction, and of course, there are none that go in thereat." Mat. vii. 13.

"The rich man died, and was buried; and in hell he lifted up his eyes, being in torments—and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." Luke, xvi. 22, 24.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John iii. 36.

"He that believeth—shall be saved; and he that believeth not shall be damned." Mark xvi. 16.

"And those (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." Mat. xxv. 46.

From the Presbyterian.

REMARKABLE TESTIMONY.

In the last number of the Christian Exam-

er, of Boston, a quarterly Unitarian publication, which may be considered as the great organ of their sect, and to which the best talents of their church contribute, we find a review of Mr. Barnes' Notes on the Romans, in which Calvinism is denounced, and the "Notes" commended. We will furnish in proof, a few extracts, to the last of which we particularly direct attention.

"Mr. Barnes' notes are most admirably adapted as they were designed, for Sunday School Teachers and Bible classes."

"So seldom do the Author's distinctive doctrinal sentiments make their appearance, that, while for the most part, we would advise no additions, were the work re-edited under Unitarian supervision, we should note exceedingly few omissions. Indeed, on many of the standard and Trinitarian proof texts, Mr. Barnes has candidly indicated the inadequacy of the text to prove that doctrine."

Sometimes, Mr. Barnes does not so much as suggest a Trinitarian idea in commenting on texts which have been deemed decidedly and irresistibly Trinitarian in their feelings."

"On the Atonement, our Author's views are far in advance of those of the Church to which he belongs. Though he mentions that Christ was in some sense, a substitute in the place of sinners, he denies a strictly and fully vicarious atonement, and makes the Saviour's death important, chiefly as an illustration of the inherent and essential connexion between sin and suffering."

"On the subject of man's nature, capacities, and duty, our author is sound and lucid. The idea of hereditary depravity, he spurs as unworthy of even a passing notice. He asserts repeatedly, that men sin only 'in their own persons, in themselves,' as in deed, how can they sin in any other way? The imputation of Adam's transgression, he treats as a scholastic absurdity."

"Of the figment of Adam's federal headship, and the condemnation of his posterity for partnership in his sin, Mr. Barnes says, 'there is not a word of it in the Bible.'"

Then says the Reviewer, "In conclusion, we would say, that while our orthodox brethren publish and circulate such books as these 'Notes,' we most cordially extend to them the right hand of fellowship, even though they refuse to return it. We regard them as fellow laborers with us, for the overthrow of time-hallowed absurdities; for the cleansing of the Christian creed from whatever defileth and maketh a lie." Calvinism is now a house divided against itself. It embraces within its walls, two, not only distinct, but opposite sects, the one that of the friends, the other, that of the enemies of free inquiry; the one, that of the votaries of reason, the other that of the blind-fold recipients of a traditional faith. The house is tottering, is on the point of falling; and when it falls, we confidently expect to receive into the citadel of liberal Christianity, and shall greet with a most hearty welcome, those beneath whose well aimed blows, the walls of the old mansion are shaking, and its foundation crumbling."

Here then, the Unitarians have detected the very doctrines in Mr. Barnes' book, for which the Synod of Philadelphia condemned him, but for which they applaud him as co-operating with them in shivering the walls of that venerable system; which has been the peculiar glory of our church. We may not inappropriately quote in conclusion, the remark of a writer in the Literary and Theological Review for March, in a critique on Abbott's writings, which have obtained a dangerous popularity. His language is, "we have been surprised that a book which like the *Corner Stone*, professes to teach the great peculiarities of Christianity, in which the church has always been almost unanimous, should be so popular with Socinians. In view of this fact, we have been compelled to ask, have those doctrines, which with this denomination, have been objects of ridicule, aversion and contempt,—the objects of endless objections; which have been accused of the most startling consequences, and the most licentious tendency; have these doctrines been plainly taught, or have they been partially concealed in this book?"

EVILS OF MOBOCRACY.

There is much truth strongly expressed, and an important admonition, in the following brief extracts from the Address of Judge Gaston, of North Carolina, before the Literary Societies of the College of New Jersey.

"Unrestrained liberty is anarchy; dominion in the strong; slavery in the weak; outrage and plunder in the combined oppressors; helpless misery in the oppressed; insecurity, suspicion, distrust and fear to all. Law is the guardian of freedom."

"The summary is short. Liberty becomes licentious, and bursts the bounds of law. Factions rage and war against each other. The war of factions is succeeded by a confiscating and sanguinary anarchy. Anarchy is superceded by tyranny."

"Ambitious men may rise and disappear, parties may struggle, and power often change hands—but our country will remain, our country will flourish in immortal youth, unhurt amidst the brush of contending factions, and surviving the wreck of most mortal things, if the soul of national freedom be kept alive. The breath of that life is virtue. Demoralized public sentiment is a mephitic gas in which freedom dies."

"We tell the people of the United States, that unless they look well to themselves, the day of their destruction is at hand. They are trying to destroy themselves. We do denounce as a traitor, every man who encourages in any shape, or under any pretext, the putting down and abrogating of the laws. We disclaim every man who advises the people to take the laws into their own hands, no matter for what cause, no matter for what good reason, no matter how much good may for once be done thereby. We say that every man who deprives or attempts to deprive the voracious wretch that

breathes God's atmosphere, of the right of trial by jury, for any crime, is virtually a traitor—not only to his country, but to his own best rights and dearest interests. Men who unchain a mob, are like men who unchain the plague, and the pestilence. It may rid them and their country of their enemies and its scourges; but will also sweep them away in its poisonous career. We would take him to be insane who would sit on the brink of a volcano, and throw into it the inflammable matter to produce an eruption; but we see men advocating mob law and anarchy, on the score of expediency, (as if any expediency can justify overwhelming the law) and we still suffer them to preach on."

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April 9. 2m.

A Court of Probate holden at Hartford, within and for the District of Hartford, on the 6th day of May, A. D. 1836.

Present, THOMAS H. SEYMOUR, Esq., Judge.
Upon the petition of Elisha Andrus, of Manchester, in the County of Hartford, shewing to this Court, that he is Guardian of Christopher C. Hollister, Assneth S. Hollister, George W. Hollister, Mary Ann Hollister, and Aaron F. Hollister, of Manchester, within said district, minors; that said minors are the owners of real estate situated in said Manchester, viz. each of them one seventh part of a piece of land in common and undivided with Ashbel W. Case and William Hollister, containing about eighty-three acres. Said land is bounded north on highway, east on Ephraim Wylliss and others, south on Josiah Hollister and others, and west on the highway. The interest of said minors in said land is valued at about twelve hundred dollars; that it would be for the interest of said minors to sell said land and invest the avails in other real estate, or place the same at interest, on good security, according to law, for the benefit of said minors, praying for liberty to sell said property for the purposes aforesaid, and for a petition on file.
It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing, and also by posting on a public sign post in said Manchester, nearest to said land; and that said petition will be heard at the Probate Office in said district on the 11th day of July next, at 2 o'clock, P. M.

Certified from Record.

THOMAS H. SEYMOUR, Judge.

At a Court of Probate holden at Plymouth, within and for the District of Plymouth, on the 2d day of May, A. D. 1836.

Present, CALVIN BUTLER, Esquire, Judge.
Upon the petition of Nelson Tuttle, of Plymouth, in the County of Litchfield, shewing to this Court, that he is Guardian of Mary E. Allen, Martin Allen, Clarissa Allen, Dwight Allen, Adeline Allen, and Alpheus Allen, of Plymouth, within said district, minors; that said minors are the owners of real estate situated in said Plymouth, viz. half of a dwelling house where Ransom Allen now lives, one piece of land containing about two acres, lying south of said dwelling house, one piece containing about ten acres, lying near Lyman Tuttle's dwelling house, one piece containing twenty-six acres, near Jonathan Pond's dwelling house, and the half of one other piece containing about twelve acres, east of said Ransom Allen's dwelling house, the whole valued at about five hundred and thirty dollars; that it would be for the interest and benefit of said minors to have said real estate sold, and the avails thereof vested in other real estate, in part, and in part laid out in the nurture and education of said minors, praying for liberty to sell said property for the purposes aforesaid, as per petition on file.
It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 25th day of July next, at 8 o'clock, A. M.

Certified from Record.

CALVIN BUTLER, Judge.